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CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.
REV. T. C. TEASDALE, EDITOR.

The Art of Doubting.

The following article on this subject is cut from
an old paper, and is deemed worthy of a place in
the columns of the Secretary. We have often
thought that the maximum of the efforts of many
seemed to be, to work themselves up into a state
of stubborn unbelief. They seem to think that
the disbelief of a fact must necessarily annihilate
its existence. Look at the proud scowling at di-
vine realities, how he exults in having closed up
every avenue through which salutary impres-
sions may be made on his mind—how he glories
in his shame, having silenced the clamours of a
guilty conscience, prevented every dictate of en-
lightened reason, and discarded the true light of
the Lamp of Life! See how he bears his bra-
zen front to the face of Christian modesty, and
asserts his utter, and perhaps hopeless infidelity.
Is this the mark of wisdom on the part of one
who is settling a question in which his eternal
destiny is involved? Has he achieved complete
and final victory simply because he has outraged
Reason, Conscience, and Revelation? Let him
remember that when he has accomplished the
Herculean task of working himself into a state of
absolute unbelief, he is then ripe for the sickle
of destruction—prepared to exercise in *persona*
propria the sublime realities which he has
recklessly contemned. "He that believeth not
shall be damned." Again, "He that doubteth is
damned." And yet again, "Ye are condemned
already because ye have not believed." &c.

But let us attend to the hints contained in the
article alluded to above. Here they follow.

"The least possible share of intellect is sufficient
to constitute an inveterate doubter; and as very
little intellect is necessary, so also a doubter,
needs only a moderate portion of information.
With these qualifications in connection with a
mind closed against conviction, the doubter and
sceptic are securely entrenched in their positions.
Doubting too, is a very easy employment;
much more so than investigation; and when a set
of facts, or a train of reasoning, has been pressed
upon the doubting mind, rather than forego its
customary ease, or to examine the merit of im-
portant principles, it barely doubts the truth of
the facts, or the validity, of the reasoning, which
sustains these principles; and then it rests in quiet
self-complacency in its own folly.

One of the greatest arts of the sceptic consists
in perverting the usual laws of evidence, so that
those things which they do not wish to believe,
can never be proved true by any evidence which
is brought forward.

With them, human evidence for superhuman
facts is absurd; and superhuman evidence for su-
perhuman facts is arguing in a circle; even dem-
onstration is often set aside, because there is a
possibility of mistake or deception.

Again, the art of doubting throws the whole
weight of examination upon those who are wil-
ling to believe upon good evidence.

The doubter is a mere sluggard. He bears no
burdens, and earns no laurels. If he ever gives
up his doubts, it costs him no labor, he only gives
way to the force of irresistible argument. He is
entitled to no praise, for he only submits to the
necessity of the case.

The art of doubting never affects the obvious
truth or falsehood of an axiom. The whole race
of sceptics have never disproved the divine au-
thority of the Bible, so but that wiser and better
men have fully believed it was a revelation from
heaven. What can possibly be gained by doubt-
ing the existence of God, or the accountability of
man to his Creator, we cannot possibly imagine.

Such miserable men would have uncertainty in-
scribed upon every thing, in the vain hope that
amidst every other uncertain thing, their fears
and apprehensions of the future might also prove
only the effects of nervous irritability.

There is, however, one safe way, to doubt, that
is, in our own goodness of character, in our own
correctness, when we are opposed by the learned,
the wise, and the good in every age and nation
under heaven."

The following article on Female Education
was written by Miss C. A. J. D.—, of Troy,
N. Y., five years ago, and was read at the An-

nual Examination of the Troy Female Seminary,
of which Mrs. Emma Willard was then the distin-
guished Principal. Miss D. was then seventeen
years of age, and has since slept in death. The
high compliment which she pays to her eminent
Instructress, may be thought by some, to border
on fulsome flattery. But where the character
and efforts of Mrs. W., as a teacher of young la-
dies, are distinctly understood, the eulogy thus
pronounced, by an affectionate pupil, will be
readily appreciated. Some very happy thoughts
and suggestions will be found in the article, and
it is cheerfully commended to the attentive per-
usal of our readers.

Female Education.

Female education, once neglected and over-
looked, has, in this enlightened age of the world,
become a subject of intense interest to the wise
and the good. The Philosopher, the Statesman,
the scholar and the Divine, all unite in admitting
its importance, and acknowledging its influence.
But as yet nothing has been done to ensure its
permanency, and to give it that enlarged, nat-
ional character, that will place it side by side,
and upon a level with the Institutions of learning that
greet the eye in every section of our widely ex-
tended country, for the intellectual improvement
of the other sex.

While Governors recommend, and Legislators
respond to the great benefits of education, in per-
petuating the free and liberal institutions of our
country, and are annually making liberal contri-
butions and endowments to extend the blessings
of education far and wide, all these efforts have
had in view only the intellectual improvement of
their own sex. No distinct recommendation or
effort has been made for the special benefit of Fe-
male Education. And while we have experienced
this neglect, and mourned over it, we have
not felt it in our hearts to charge this omission to
a design to degrade the female mind, but to a
habit of looking upon it as not adapted to high
and elevated mental improvement, and of not pro-
perly appreciating the influence exerted by females
upon the manners, morals, religion and politics of
a country. And while we look with anxious so-
litude upon the efforts now making, and which
have been made by Catholics, for the endowment
and support of institutions, for the enlargement
of Female Education, we look in vain for a cor-
responding effort by Protestants, for an object so
worthy the moral and intellectual age in which
we live, and so essential to the spread of "pure
and undefiled religion."

How much longer shall our beloved country
be subject to reproach for this indifference? How
long shall a claim of this high and commanding
character pass unnoticed, unheeded and neglect-
ed? When we consider how deeply society is
interested in the rectitude of female understand-
ings, how can we account for that infatuation
that neglects to provide the means of cultivating
their minds?

That females are susceptible of scientific im-
provement, cannot for a moment be doubted.—
Who that has read the productions of Mrs. Han-
nah More, Mrs. Hemans, Miss Edgeworth, and
of many others, can assert that females are not
endowed with much intellectual knowledge—with
talents, and with a capability of receiving and re-
taining intellectual instruction?

Our age has produced many other bright ex-
amples of female excellence, in a literary point of
view, who have not only trod the paths of science
but have employed their time, their talents, and
their property, in imparting to females an exalted
moral and intellectual tone. And this they have
done amidst the scorn and ridicule of those who
have from infancy been taught to consider fe-
males as little better than slaves, and to be treated
as such.

And in any other place, I might be indulged in
an attempt to do justice to one, who will long be
remembered and cherished by thousands who
have sat under her instructions, and listened to
the winning sweetness of her glowing precepts.

True it is, that males exhibit more talent now
than females. But would it not be strange in the
extreme, were it not so? This difference,
however, whatever it may be, arises not perhaps
from any superior natural endowments, which the
one possesses over the other, but solely and en-
tirely from superiority of education. In this re-
spect it will not be denied that males possess ev-
ery advantage, that art and industry can secure to
them.

This neglect of the female mind must be re-
garded as a great political error, when it is con-
sidered that women exert so important an influ-
ence upon the morals, religion, manners, and
politics of a country. "That season of every
man's life," says an eminent writer, "which is
most susceptible of the strongest impressions is
necessarily under female direction." And he
adds "there are few instances, perhaps, in which
that sex is not one of the secret springs which
regulate the most important movements of pub-
lic or private transactions. What Cato observ-
ed of his countryman is in one respect true of ev-
ery nation under the sun. 'The Romans,' says he,
'govern the world, but the women govern the
Romans.'"

This remark comes better from a gentleman,
perhaps, than it would from a lady. Yet we be-
lieve no one will dispute that the character
of the son depends in a great measure upon the in-
fluence of the mother. For this we have the tes-
timony of many of our great and good men, who
have traced the first source of their eminence and
distinction to a mother's gentle care and instruc-
tion.

If then, these are facts, if females are suscepti-
ble of scientific improvement, and of high intel-
lectual elevation, if upon the manner of their edu-
cation depends, in a great measure, the morals
and religion of future generations, the question
arises, is it not of the greatest importance to the
interests of society that a proper tendency be
given to their influence by a well directed educa-

tion? Should not their minds be enlightened and
elevated?

We have before us the evidence that much may
be done. Our own city may boast of an institu-
tion, the literary influence of which is not confined
to this hemisphere alone. Its foundress has
hitherto been unaided by legislative enactments,
or national benefactions. Unremitting and inde-
fatigable have been her exertions, amidst the op-
position of some, and the ridicule of others; and a
gratitude, co-existent with the lives of her pupils
will be her reward. True it is that many individ-
uals have exerted themselves gratuitously and ef-
ficiently in patronizing, promoting and enlarging
the circle of its usefulness, and for which, in be-
half of its foundress, we feel to cherish a grateful
recollection. But individual effort is not enough.
Legislators must unite in giving it their patron-
age, and their fostering care. To them we ap-
peal, and we hope not in vain—in behalf of an In-
stitution that has imparted its blessings to us, and
to so many others.

Let us, then, who have been benefited by its
instruction, determine, although it is not in our
power to make laws for ourselves, to exercise in
a becoming manner our influence over those who
may be called to legislate for us. Let us say to
them, Incorporate Female Seminaries, and let
not their existence depend upon individual mu-
nificence! Put them upon the same basis, and
give them like privileges with institutions for the
education of the other sex! Let the subject be
made national! Let them be liberally endowed
with the surplus funds of the national government!
Mothers, urge the necessity of this measure upon
your husbands! Sisters, importune your brothers!
Lovers of your country's liberty, sustain it in
your Legislatures! Ministers of the Gospel of
Christ, press it upon your people! It will not only
be a civil, but in a religious point of view, add
another imperishable wreath to the brow of our
infant Republic.

We are glad that our correspondents evince
so much interest in attempting to correct *certain*
evils in the method of conducting our public de-
votions. The suggestions of "A friend of Order,"
and the hints of "Z." are not without foundation.
We expect another habit will receive some notice
by and by. TOBACCO CHEWERS, look out!

Church Music.

It has long been a source of grief to those who
appreciate Sacred Music, as a part of the devo-
tional exercises of the sanctuary, to witness its al-
most complete desecration in too many churches.
Says one well qualified to judge, "were a specta-
tor, from the celestial world, to come into most of
our congregations, he would regard the singing as
any thing else than a devotional exercise." Says
another, "It is too frequently the case that the
music of the church, like that of the theatre, is em-
ployed only to give variety to the performances,
to relieve the mind from too constant attention to
the subject, affording a kind of interlude to reli-
gious worship, a little recreation from the tedious-
ness of an hour's devotion, an opportunity for the
minister to review his sermon, and for the people
to look round upon each other." If God has ap-
pointed that men shall worship him with music,
of which no one examining the Scripture testi-
mony on this subject, can doubt, is it not the solem-
nity of each one while the music is being per-
formed to join in it, if not with his voice, yet
with his whole heart? But who that has noticed
the conduct of the choir, or congregation, and al-
so, of the pastor himself, can be made to believe
that the majority of persons regard music as in-
deed worship at all!

What is more common than to see the singers
during the reading of the hymn, instead of giving
it their attention, fidgeting their tune, and instru-
mental performers engaged in putting their in-
struments in more complete order, or practising
a pantomimic exercise upon them. Now all ex-
cuse for this might be avoided, if the chorister,
having the number of the hymns sent him before
the services commence, should have his tunes se-
lected, and inform the choir of his selection, not
during the reading of the hymn, but before or af-
ter it.

Moreover, who has not noticed the inattention
of the choir, almost universally, during the per-
formance of the other exercises. In the time of
the sermon, and even of prayer, you may see one
engaged in listlessly turning the leaves of his book,
or mayhap, deeply engaged in studying the *ele-
ments*—another reading some book, or miscellan-
eous periodical—while the chorister, with some
two or three or more of those around him, is
discussing in an undertone, upon the performance
of the last piece, or some other equally im-
proper topic.

Though I can by no means justify any con-
duct of this kind, among the members of the
choir, yet I would ask, what else can be expect-
ed where the congregation shows no interest in
the singing, regarding it, as quoted above, as
a season of relaxation, &c. And can the minister
censure the inattention of the congregation in
time of singing, or of the choir while he is per-
forming his part of the worship, if he instead of
heartily joining with the choir, is seen reviewing
his sermon, turning to a chapter in the bible, or
perhaps looking out the next hymn, which should
have been done at home?

Many other causes might be enumerated,
which tend to desecrate this most interesting part
of public worship, but it is plain that little im-
provement may be expected till the music of the
church is regarded by both pastor and people,
more as a part of the praise we profess to give in
coming up to the sanctuary, than it is at the pre-
sent time.

For the Christian Secretary.
Van Isler.

A TALE OF THE REFORMATION.

About the beginning of the fifteenth cen-
tury, while the light of the Reformation yet but
dimly glimmered amidst the long unbroken
shades of papal superstition, there lived, in the

city of Gottingen, a nobleman of illustrious fam-
ily, and powerful influence in the state. By
nature proud, and emulous of distinction, his chief
glory was in an ancestry conspicuous in the an-
nals of the country, for patriotism and power, and
distinguished in the history of the church for
soundness of faith, fidelity to the Pope, and
zealous adherence to all the doctrines and cere-
monies of the Catholic religion. For himself, he
was resolved that his ancestral glory should
never be tarnished by less activity in the affairs of
his country, or by any departure from the estab-
lished forms of the orthodox church to the popu-
lar heresies of the times. For his zeal, in pursu-
ance of the latter part of this resolution, he was
particularly distinguished. The mention of in-
credulity, in one of the ceremonies of the papal
faith, was, with him, a damnable heresy, and his
persecution of the heretic was unrelenting. In
the prosecution of his plans, the Pope ever found
in him a ready and powerful auxiliary, and when
the holy light of the Christian faith began to dawn
on the darkness of degraded Germany, and the
strong pillars of papal delusion trembled before the
resistance of primeval truth, the name of Rou-
en Van Isler was not the least noted among the
devoted emissaries of the Roman See, nor the least
dreaded among those from whom the indefatigable
followers of the Cross experienced the bitter
cruelties of a savage persecution.

The power of christian truth is *always* invinc-
ible. Some times, indeed, its Eternal Author suf-
fers it to be repulsed and overcome by supersti-
tion and delusion. But it is only that its ultimate
triumph may be crowned with the greater glory.
Often where Error, empyed in impregnable ram-
parts, has sat and laughed defiance to its pow-
er, the brightest trophies have graced its tri-
umph. Thus it was, where the man of sin
had for ages held undisputed dominion. Thus
it was, emphatically, when the merciless rigor of
Van Isler had for many years, made it death for
one to assert his faith in the name of Emmanuel.
Under his severe administration, he thought
his kingdom secure against the innovations of the
reformers, who, in every other part of Germany,
were preaching the doctrines of the cross with
alarming success. Not one had yet dared pub-
licly to embrace the new faith, when intelligence
reached Gottingen that Lunecman, the son of
Van Isler, at a university in a distant part of the
kingdom, had embraced the christian religion, and
was gaining hundreds to his faith by his
preaching. Had it been announced to the duke
that half his kingdom had been devastated by a
bloody foe, his surprise would have been nothing
compared with the astonishment and rage with
which this intelligence was received. Despatching
an armed guard, he commanded them to ap-
prehend Lunecman, and bring him immediately
to his palace. The order was promptly execu-
ted, and in a few days from his espousal of chris-
tianity, Lunecman found himself pinioned and
guarded on all sides by soldiers, in the porch of
his father's palace, waiting, like an arraigned
criminal, for the order of the judge. Apprized of
his arrival, the duke had retired to a private
apartment, and ordered that his son should be im-
mediately brought into his presence.

With all his pride and native ferocity of char-
acter, Van Isler still possessed the feelings and
qualities of a man. The deepest emotions of af-
fection are, by no means, in consonance with the
ranked pride, and the most cruel nature is sus-
ceptible of the tenderest sensations of pity, and
even love. The heart of Van Isler, fierce, and
rankling with selfish arrogance, was still no stranger
to the subduing tenderness of paternal affec-
tion, and though on the present occasion, he had
summoned to his aid, against the trial, which he
was aware his feelings were about to encounter,
all the sterner qualities of his nature, and fortified
his mind by re-awakening all his hatred towards
the believers in the new faith, yet, when he saw
his only son, the son whom he had ever loved
with a parent's fondness, on whom depended the
name and honor of his family, stand before him,
manacled as a felon, all the expedients by which
he had guarded his mind, vanished like dew in
the sunbeams, before the combined emotions of
remorse, penitence and paternal love, simultane-
ously awakened in his breast. With his own
hand he severed the fetters, and that moment saw
him, who was but an instant before the enraged,
revengeful tyrant, and him who stood before him
a trembling criminal, the fond father and the af-
fectionate son, clasped in each others embrace, and
mingling their tears of parental affection and fil-
ial love. The reconciliation was but for a mo-
ment. The first burst of natural affection over,
and all the former feelings of Van Isler revived,
with redoubled violence. To see the only de-
pendence for the support of the ancient honor of
his family corrupted by a detestable heresy, and
disgraced by identity with the despised and per-
secrated sect of the reformers, awakened in his
bosom all the violence of mortification and rage.

He ordered his son from his presence, and hav-
ing calmed his feelings, he again summoned him,
and ordering him to a seat before him, with a
stern voice and threatening aspect, thus address-
ed him:—

"I hear, sir, that you have joined the reform-
ers."

"You have been correctly informed, sir," re-
plied Lunecman, with the meekness of a christian,
but the firmness of a hero.

"And what," said the duke, becoming much
enraged by the firmness of the youth, whom he
supposed would be daunted by his severe address,
"what has induced you to forsake the estab-
lished religion of your country, and bring disgrace
on yourself and your family, by embracing a
detestable heresy, and joining yourself to a poor
despised and nameless sect?"

"A clear conviction of its truth, and a sense of
duty to my God, led me to embrace the Christian
religion," replied the young prince, in the same
tone of undaunted firmness.

The rage of Van Isler became uncontrollable.
Rising from his seat, and advancing towards his
son, his eyes kindled with fury, and his counte-

nance distorted with passion: "Promise," said he,
"that you will at once renounce your sentiments,
or abide the fate of those with whom you have
connected yourself."

"I never can renounce my faith in Christ, my
father," replied Lunecman.

The fury of the duke, at this unyielding reply,
exceeded restraint. "Menials," said he, "confine
the miscreant in the castle dungeon. We'll see
how his new religion will stand the test."

The order was obeyed as promptly as given.
Lunecman heard the iron doors of the castle
grate upon their hinges, and in a moment more,
found himself a lonely prisoner, in the rayless
cell of the dungeon.

Van Isler was left in a state of mind near to
distraction. He had hoped that his son's espous-
al of christianity, was but a temporary delusion,
which would easily yield to the force of persua-
sion, or the sternness of command. He was now
convinced to the contrary. He saw in Lunec-
man a spirit, which experience had taught him,
was not to be influenced contrary to the convic-
tions of conscience, the gentle, but dauntless spir-
it of the christian. His mind was in a paroxysm
of suspense, between the horrible alternative of
imbuing his hands in the blood of his own off-
spring, or of suffering the honor of his family to
be stained by everlasting infamy. From the one
he was withheld by the tender ties of parental
conanguinity, to the other impelled by his sense
of justice and honor. The conflict was dreadful,
but it was only momentary. Van Isler had been
educated in that chivalrous notion of honor which
places it a deity on the throne to which all things
else must bow in submission. He resolved that
the public execution of his son should be the pre-
cursor to an indiscriminate massacre of the chris-
tians throughout his kingdom. With his own
hand he signed the death warrant. Lunecman
was conveyed from the castle to the criminal's
prison, and informed, as the door closed upon him
that the last sun was setting which would leave
him in the number of the living. ENDEL.

[To be continued.]

For the Christian Secretary.

"And when he had sent them away, he departed into a
mountain to pray.—Mark vi: 46.

'Tis midnight; and o'er Judea's hills
Majestic silence reigns—No sound is heard,
Of pleasure or distress, from man or beast—
The evening bird that cheers the lonely
Traveler on his weary, darkened way,
Has ceased her singing, and sought repose—
The last faint hum of the distant city
Has died on the nightly air, and all her
Busy crowds are lock'd in death-like slumber—
The stars, behind the parting clouds, look down,
Upon a world in darkness and in sleep:
Nature is hushed in deep unbroken stillness;
Nor eye, nor listening ear an object finds,
At such an hour, when thoughts, of wakeful men,
Forsake their home, and wander through the world.

I seemed to stand upon a wild romantic spot.
On either side a dreary waste extended:
And before a rude unshapely mountain rose,
Whose rocky crest far in the distance stretched.
Behind, a lake, whose dark blue waves, with sound
Portending storm, dashed faintly on the shore—
Here, as I gazed upon a distant star
Whose feeble beam scarce shot athwart the gloom;
Or watch'd the parting or commingling clouds,
I heard a sound, sweet, yet strangely solemn
Floating like music on the midnight air—
Some unknown tenant, of this lonely place,
Is holding converse with his Deity—
Or else some traveller has lost his way,
And calls for aid—or as he lays him down,
Beside some fallen trunk, to seek repose,
Commits his life in solemn prayer to God,
And asks his power unseen, to guard him
While he sleeps, from all surrounding danger.—
Again that sound, with soul subduing accents,
Falls on my ear, and fills me with surprise—
It comes like echoes from another world,
A voice angelic or divine. Stillness
And darkness oft conspire to render
Superhuman that, which is but human,
Strange, fearful and unknown, what common is—
No wonder then a voice, from lips inspired,
In such a place, should seem celestial.

Reader! Christian reader! need I tell you
Whence this sound proceeds, or who, at this late hour,
Beneath some over-hanging cliff, is holding
Intercourse with heaven? Ah no, you have
In fancy, often stood, where now I stand,
And seen this "man of sorrows" as he wends
His course along the untrodden path-way,
Up to yonder rugged lonely mountain—
And amid surrounding darkness, how
His lovely form in prayer, where nought of earth
But rocks and woods could hear. You've seen his head
With nightly dew-drops wet, while interceding
With his Father, for sins he never knew,
For deeds he had not done—Ah yes, for you
For me he prays; For you and me he leaves
The abodes of men, and seeks the lonely wild,
The barren waste, or rugged mountain side,
To hold communion with himself and heaven.
Ah! see him quit the busy bustling mart
At close of day, for some secluded spot
Where silence reigns, and contemplation dwells—
Hear his gentle, soul subduing accents
As he meekly bows before his Father's face,
And intercedes for guilty rebel man—
Go christian imitate your Lord, and in deep
Solitude pour out your soul in prayer.

ALPHA.

A large portion of true believers in every age
of the world, has been composed of the poor.
"Not many wise men after the flesh, not many
mighty, not many noble, are called."—1 Cor. i.
26.

Jesting.—Some think their conceits, like mus-
tard, not good except they bite; but he that will
lose his friend for a jest, deserves to die a beggar
by the bargain.—Fuller.

From the Baptist Advocate.
Salvation is of the Jews.
 Continued from our last.

5. Some persons, it is likely, may object that the proposed plan of a settlement had already been tried, and much money expended by another society, and all has come to naught.

Answer. The committee do not think it their business to investigate the proceedings of that society, and to find out the cause of its failure; they are, however, fully impressed with the belief that its failure was not owing to any defect in the original plan proposed.

6. Another objection anticipated is "that it would be very imprudent, nay, very injurious to form, at present, a new society, which, in its commencement, will want twenty or thirty thousand dollars, and an annual income of at least from five to six thousand dollars, when all the money that can be raised is needed to carry on the important institutions already in existence."

Answer. A similar objection has been raised against the formation of every new society during the last forty years, and yet it is a fact, as delightful as it is true, that the income of every society has increased with the increase of its numbers. Besides the objection is built upon an erroneous supposition. The plan proposed will require a very small sum in comparison of its immense importance.

From information received it is probable that a tract of land, from twenty to thirty acres, may be obtained as a donation, where many Jews may be employed in raising vegetables, &c., &c., and that two or three thousand dollars may be sufficient at its commencement and if carried on with prudence may soon support itself.

Now, if the Christian public furnish annually many societies with from twenty to one hundred thousand dollars each, to spread the gospel amongst the Gentiles, will they refuse a few thousand dollars to send the word of salvation again to the Jews, from whom it came to the Gentiles, and to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever; amen." By all means, let the Gentiles have bread enough and to spare, yet do not refuse "the crumbs that fall from the table," to the seed of Abraham the friend of God.

7. There is yet one objection more to be noticed, viz: "This is but another of Mr. Frey's wild schemes, who has been too much in the habit of collecting large sums of money, and no one knows what has become of it."

Answer. The committee feel pleasure in embracing this opportunity of vindicating the character of their beloved brother, which has so often and cruelly been attacked, and that without the smallest foundation of truth. He has indeed been most indefatigable in collecting large sums, both for the London and for the American Jewish societies, but he never had any hand in the disposal of those funds. As every agent ought to do, so he delivered the moneys collected to the treasurers of the respective society, and received his certificate. How that money has been spent is for the managers of the societies to satisfy the public.

That Mr. Frey has been a faithful agent with respect to the money collected by him will appear by the following documents selected out of many now before the committee.

Soon after Mr. Frey had left the London society, in 1816, and came to this country, a report was most industriously circulated, "that he had absconded with three thousand dollars of the society's money."

On his return to London three years ago, finding that that report was still believed, a letter was addressed by John Allen, Esq., of Hackney, to Sir Thomas Baring, Bart., the President of the London Society from its commencement, and who was personally acquainted with Mr. Frey ever since his first arrival in England in 1802, and the following answer was received and read at a public meeting:

"APRIL 28th, 1837.—Sir, I am sorry that you should have supposed that your inquiry into the integrity of Mr. Frey required any apology, as it gives me pleasure to contradict the reports prejudicial to his character and to bear my testimony to his entire honesty in every transaction connected with the pecuniary affairs of the society, for promoting Christianity amongst the Jews. Had Mr. Frey been guilty of embezzling, or of improperly appropriating to himself any part of the funds of the society, I must have been cognizant of the fact; and you are perfectly at liberty to make use of my name in answer to any charge of dishonesty that may be preferred against Mr. Frey, to give to it the most decided contradiction.

"I am, sir, yours, &c.

THOMAS BARING."

"Dorchester Place, April 24, 1837."

At the public meeting in London, just named, a committee had been appointed to superintend the late agency of Mr. Frey, and before he returned to this country, he received the following certificate:

"The undersigned, being the Chairman and Secretary of the committee appointed at the Congregational Library, April 28, 1837, to superintend the agency of the Rev. C. F. Frey, having received a list of the moneys collected by him in Great Britain, and an account of the expenditures incurred by the translation of his 'Joseph and Benjamin,' into the German language, and for printing and binding 5,000 copies of the said work for circulation amongst the Jews in Europe, and for the circulation of more than 800 copies of the said work in English among Jews and Christian ministers in this country, and also the expenses of residence in England, travelling, &c., find that his receipts have been 1,119*l*. 4*s*. 5*d*., and his expenditures 1,252*l*. 1*s*. 2*d*. leaving a balance due to Mr. Frey of 132*l*. 16*s*. 8*d*. 4*d*. The whole particulars of which are in our possession for the inspection of any who have contributed.

"F. A. Cox, D. D., L. L. D. Chairman.

"JOSEPH BELCHER, Secretary.

"London, May 31, 1839."

In this country, also, it has been repeatedly whispered that Mr. Frey had embezzled moneys collected for the American Society for Meliorating the condition of the Jews; nay, the editor of the New York Transcript has been so bold as to assert at the very time when Mr. Frey and his family resided at Brooklyn, that "Mr. Frey, the

converted Jew, has absconded with one hundred thousand dollars collected for converting the Jews, and is now living in a splendid palace in Italy, where he is enjoying *otium cum dignitate*."

The following certificate is copied from the minutes of the Society:

"It is hereby certified that the accounts of the Rev. C. F. Frey, as agent of the American Society for Meliorating the Condition of the Jews, were audited and settled to the entire satisfaction of the Board on his ceasing to be their agent.

"By order of the Board,

"W. F. PIATT, Rec. Sec'y.

"New York, March 12th, 1839."

The committee in concluding their address, cannot but express their hope that the friends of Israel will feel a deep interest in the proposed object; and they will receive thankfully any communication on the subject, addressed, (post paid) to the Rev. C. F. Frey, Williamsburgh, Long Island, N. Y.

(Signed)

C. G. SOMMER,
 J. H. BROUNER,
 C. F. FREY.

Annual Meeting of the Am. Board.

The Thirty-first anniversary of this venerable institution was held at the Richmond street Church in Providence, commencing on the 9th ultimo, and continued until Friday, the 11th, with far more than usual interest and happy effect. There were present about 40 corporate members, and 130 honorary members. In the absence of the President of the Board, the Hon. Theo. Frelinghuysen took the chair. The meeting was opened with prayer by the Rev. President Day. The first document presented was the Treasurer's report, which, after being referred, was subsequently declared to be correct. The receipts of the Board are stated to have been \$241,619.04, being \$2378 less than the income of the preceding year. The expenditures, \$246,601.37, exceeding the receipts \$4916.33, increasing the debt of the Board to \$24,083.42.

The Prudential Committee of the Board then commenced the reading of their report, which embraced interesting points of information. The several parts were assigned to Committees, whose reports and the remarks they elicited, constituted the greater part of the doings of the meeting.

The number, condition, and labors of the several missions of the Board were presented. During the year, 6 missionaries and assistants have died; 21 have been dismissed for various causes; 27 new ones have been appointed; 19 sent out upon the field, viz: 2 to Turkey; 7 to Syria; 2 to the Nestorians; 1 to South Africa; 1 to the Sandwich Islands; 6 to the Indians.

There are now under the control of the Board 28 missions; the Cyprus mission having been connected with that to Turkey. These missions embrace 80 stations, at which there are 134 ordained missionaries, 10 of whom are physicians; 10 other physicians; 14 teachers; 10 printers; 11 other male, and 186 female assistant missionaries; making in all, 365 missionary laborers from this country. To these must be added the 15 native preachers, and 107 other native helpers; making the whole number dependent upon the Board 487; six more than ever before.

The number of printing establishments belonging to the Board, is 15; of presses, 32; of type foundries 5; of churches 55; of church members, 17,234; making in one or two instances, the largest churches in Christendom. Of these received into the church last year, 10,810. The number of seminaries for boys 8; containing 412 boarding scholars; of preparatory boarding school for boys 6; containing 100 pupils; of female boarding schools 10; containing 295 pupils; making the whole number of boarding schools, 24; and of boarding scholars of both sexes, 807; of free schools 415; affording instruction gratuitously to more than 20,000 children. The number of books and tracts printed during the year, is about 685,000 copies; and 45 million of pages; making the whole of the issues since the commencement of missionary operations about 250 millions of pages.—N. Y. Evangelist.

The following are among the resolutions which were adopted.

Resolved, That the only course left by Divine providence for the Board and the Christian community, if this work is to be prosecuted with constantly increasing power and efficacy in the heathen world, is to keep going forward, sending forth new missionaries, increasing the number of native helpers, multiplying the number of books and readers, and in every possible way to gain ground upon the empire of ignorance and sin.

Resolved, That in view of the indispensable necessity of the influence of the Holy Spirit, to the success of missions, and of the recent powerful and unprecedented revivals at some of our missionary stations, and in this country, showing God's readiness to grant his Spirit in answer to prayer, this Board recommend to all the friends of missions a more general observance of the monthly concert, and that the First Monday in January, 1841, be kept as a day of fasting and prayer, for the outpouring of the Holy Spirit upon the world.

Resolved, That every minister of the gospel, in connection with this Board, be requested annually to present the cause of missions to their respective congregations; and that they, by the use of efficient means, by collectors and officers of their churches, or in some other way to adopt a system, by which the pecuniary wants of the missionary cause shall be presented to every member of the church.

SEAMEN'S MEETING.—On Lord's day evening last, an address in behalf of Seamen was delivered in the Baptist meeting house in Worcester, by Rev. C. W. Denison, of New York. The auditory was large and listened with intense interest to the address, which was characterized by sound sense, affecting detail and Christian benevolence. Every one felt that the sons of the Sea had been too long neglected, and that the call for immediate and energetic action in their behalf is too loud to be innocently unheeded.—Chr. Reflector.

METHODIST DISSENTERS.—It is known to all acquainted with the Methodist denomination, says the New York Express, that there are dissenters from the Methodist Episcopacy. The only material difference between the two branches of the church is relative to the manner of church government. In looking over our foreign files, we find some statistics respecting the "New Connection," or dissenting Methodists, which may be interesting. The connexion is at present, possessed in the British Isles, of 304 chapels, and has several other buildings. It has 88 circuit preachers, 18 missionaries, and three scripture readers in Ireland, three missionaries in Canada, and others, received on trial at the late conference. It also reckons 962 local or occasional preachers, and 21,836 members of society, forming a nucleus of about 100,000 hearers of the gospel.

From the Baptist Advocate.

Dialogue.

S. I am glad to see you once more, Mr. Dunham, I hope that your change of sentiments will not affect our friendship.

D. Not in the least, Mr. Shepherd, if the matter depends upon me. I do not remember ever to have felt more kindly disposed towards you and my other old friends than I do at present.

S. Then why did you leave us?

D. You can answer that question as well as myself.—You were present upon several occasions when I gave my reasons for dissenting from the practice of your Church.—If you have forgotten them, or, if you are desirous of examining the subject for yourself, I shall esteem myself happy in giving you any information which long and prayerful study has enabled me to acquire.

S. No. I have no occasion to trouble myself about such matters. I have made up my mind to be contented while I follow the course pursued by almost all the good men with whom I am acquainted. There can be no danger of going wrong while we have on our side such men as Calvin, and Luther, and Whitefield, and Wesley, and Edwards, and Dwight. So you can have no hopes of changing my views, Mr. Dunham.

D. I have no hopes while you base your sentiments on such principles. But has it never occurred to you that even such men as you have mentioned, were liable to error? Did they not differ among themselves upon many points as important in the eyes of some, as these which divide us? And have not many wise and good men likewise entertained the sentiments which I have adopted?

S. This may all be true. For my own part, I have no hesitation in acknowledging, that I have had my doubts about the baptism of infants; and I know from what I read in the Bible that the primitive disciples were immersed. But a little difference of sentiment upon such points never appeared to me sufficient ground for separating from the Church, and going over to those bigoted people, who will not even commune with those that do not agree with them in every particular.

D. You have certainly formed erroneous opinions concerning the denomination with which I have united.—There exists among them considerable difference of sentiment upon various subjects, which do not affect vital piety or Church discipline, but such differences, as they create no disagreement in feeling, do not prevent union in action. But this case before us, is of another kind. Let me ask you, in what you think a profession of Christianity consists?

S. In joining a Church and living so as to exhibit the fruits of righteousness.

D. The latter part of your definition rather relates to the maintenance of our profession by a consistent walk. But how do you think that a heathen, if he should embrace the gospel and wished publicly to renounce idolatry, and make profession of the name of Christ, could effect his object?

S. By submitting to the ordinance of baptism, and thus proclaiming to the world that he has embraced the doctrines of Christ and is willing to obey his commandments.

D. Suppose that he should refuse to be baptized, would you admit him to the table of the Lord?

S. Certainly not: for then how could we draw the line between the visible Church and the world?

D. What do you consider constitutes baptism?

S. Application of water by immersion or affusion upon profession of faith in Christ.

D. Should the man sprinkle himself with flour or sand, and say that he had been baptized, would you consider that sufficient?

S. By no means, as he would have no authority for so doing from Scripture, and his conduct would look like a contempt of the ordinance.

D. If you believed that immersion and that only is baptism, would you consider a man baptized who had only been sprinkled?

S. That is a contradiction in terms. If immersion only were baptism, sprinkling could not be, and a man who was only sprinkled, could not properly be said to be baptized.

D. If you believed, as I said, that immersion only is baptism, could you conscientiously invite to the table of the Lord, the man who had only been sprinkled, and therefore was not baptized?

S. No. I see that I could not, and yet the doctrine appears a hard one. I will think more about it, however, before I give my opinion again.

THE BIBLE.—A translation of the Bible is soon to appear in Philadelphia, in which the terms baptize and baptism are to be superseded by immerse and immersion. It is understood to have a numerous list of subscribers. It requires no extraordinary sagacity to perceive that a measure like this, will be fraught with consequences, deeply injurious to the interests of the Baptist denomination.

We have seen the above paragraph in several Peto-Baptist papers, and should like to know what it means. The author of it must know, that the "Baptist denomination" have taken no measures to procure a new translation of the Bible, and if any thing like the above is in progress, it is an individual concern, and its consequences, if injurious, will rest on those who have undertaken the work, and not on a denomination, which, as a body, have had no more to do with the work than any other body of Christians. Will some of our eastern brethren who know, state the particulars respecting this translation?—Cross and Journal.

A SCENE IN BOSTON.—A few days since, an elegant and accomplished woman, the wife of one of the most respectable and wealthy merchants in the city, was seen passing up Washington st. leading two small and beautiful little girls, her own daughters, by the hand, so deeply intoxicated, that she reeled from side to side and could hardly stand upright. The little girls looked at their mother, wondering what made her act so strange, but clung to her hands, and followed her in her erratic course as well as they could. Hundreds looked on with pitying hearts. It is stated that this lady, with several others, are in the habit of meeting daily at certain places, kept by females, where they are supplied with intoxicating liquors, and that several cases like that above mentioned, have recently happened. Ladies, have you nothing to do for temperance?—Boston Times.

Revival, &c.

ISLE OF SHOALS, Sept. 8, 1840.

To the Editor of the Christian Watchman,—

DEAR BROTHER,—I have just read in the "Christian Watchman" of August 28, that a physician never resided yet at the Isle of Shoals, where the population is from three to six hundred. This is not correct. The Rev. John Tuck preached to the inhabitants of these isles for more than forty years, and was their physician during the same time. He was a physician both to the bodies and souls of his people.

The present population here, is less than one hundred and fifty. It is very true that "rum has made sad work here, and not a few have been drowned" in a sea of alcohol. But we have reason to be thankful that a great reform has taken place of late. About one half of the whole number of permanent inhabitants have signed the total abstinence pledge, and they are much engaged in the cause of temperance. One retailer has recently given up the traffic, joined our society, delivered an address, and pledged himself to do all he can to destroy the monster intemperance.

Since the last of February we have been enjoying a precious season of religious interest, and it still continues. It has been a time of refreshing from the presence of the Lord. For more than three years, I have been praying and laboring that God would revive his work in this place. He has heard my prayers, and blessed my feeble labors for the salvation of souls. There have been a number of hopeful conversions. Five have been baptized, and there are others who expect to go forward soon. May the Lord continue to pour out his spirit until these "isles shall wait for his law." Pray for us. Yours, &c.

O. S.

REVIVALS IN KENTUCKY.—At Mount Washington, a meeting of days has been held, and 35 baptized.

The church at Walnut Grove has been revived, and eleven added baptism.

To the church at Glen's creek, forty have been added by baptism.

SOMETHING FOR THE NON-PAYING SUBSCRIBERS OF RELIGIOUS PAPERS TO LOOK AT.—These patrons are a prodigious damper to the courage of the publishers and editors of such periodicals. Scores of valuable papers have gone down, with the ruin of the undertakers, when the names on the subscription lists have furnished ample encouragement of a living support; but in the sequel it has been found that a frightful proportion was made up of non-paying characters. We rejoice to record a better testimony in regard to our patrons, though there are some few who would land us in the poor house, if our dependence was on them.—N. Y. Bap. Register.

The publishers of the South Western Christian Advocate recently stated that they had incurred a debt of eleven thousand dollars by publishing that paper, and all this in the fourth year since it was commenced. They had several thousand subscribers, but they say that "hundreds of them have not paid a single cent, although they have taken the paper from the beginning." This reveals the secret of their great embarrassment. They applied to the General Conference for relief, and it was granted. They say:—"The late General Conference, in order to sustain the paper, appropriated \$7,000 for its relief. This sum, however liberal, will not liquidate the debts of the paper, for at the time of the last report made out, and presented to the General Conference, the establishment was \$11,000 in debt, and this whole amount due and partly under protest in the Banks."

Statistics of this kind, if spread before readers of religious periodicals, would convince all of the importance of being faithful and just in small things as well as in great.—Presbyterian.

CHRISTIAN SECRETARY.—This paper, which lately underwent an editorial change, by the retirement of Bro. E. Cushman, who had been its able conductor for some time past, and which is now published and edited by Messrs. Burr and Williams, at Hartford, Conn., has opened in its columns, a New Haven department; which will be under the charge of Bro. T. C. Teasdale, and who will occupy the first page.

This partnership concern in Newspaper editing is now in full operation in the West; the Western Banner and Pioneer, published at Louisville, Kentucky, having no less than four separate editorial heads, which paper, from all we can discover, is well received. We wish the Secretary every success in this new undertaking, and hope our brethren in Connecticut, will do well towards the support of their paper. Those at the head of it have the ability and will no doubt give entire satisfaction.—Baptist Record.

He whose own worth doth speak, need not speak his own worth.

PRESIDENTIAL ELECTION.—The most fruitful source of backsliding and apostasy among Christians, is that class of temptations that present themselves in the light of duties. A mind of ordinary training and correct principle will revolt at open vice. But the lines between a just and required attention to a certain object, and the inordinate pursuit of that object, are not so distinctly marked. Thus the duty of providing for one's family, sanctioned as it is by reason and Scripture, is often made the plea for that excessive attention to worldly pursuits, which, by engrossing a man's time and thoughts, precludes growth in grace and religious usefulness. The question in such instances, is one of degree, which requires a much greater delicacy of conscience, and accuracy of judgment, to secure a correct decision, than one which concerns classes of actions. An eye that prefers the green or the blue, may not be able to distinguish the line where the one ceases and the other commences, as they melt into each other, in the mellowed rays of the rainbow. When in addition to the indistinctness or vagueness of the limitations of duty, a principle of strong affection for the object of pursuit exerts its influence, the casuistry of the best men is often found at fault.

Such is the case in time of popular elections, and never was such more emphatically the case than at the present season. Good men have reason to look with apprehension to the approaching contest for the presidential office. It will require all the aid of piety and philosophy to prevent or allay

undue excitement. All will need to remember that the kingdom of Christ is not of this world. While as good citizens, who look to the interests of their country, Christians are required to exercise their judgment in the choice of candidates, and for this purpose, to make themselves acquainted with the nature of those questions that agitate society, it will not do for them to engage in political disputations, nor to mingle on terms of familiar intimacy with men whose characters present no other claim to their attention than as being destitute of all principle but a zeal for party. It is easy to maintain moderation in ordinary circumstances; the most irritable man may be composed when there is nothing to annoy him; but it becomes Christians to show by their conduct and conversation, that they can be moderate when all others are disposed to extremes, and composed when the world around them is under the most violent excitement.—Bap. Advocate.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 2, 1840.

Influence of Christianity.

Man was created but a little lower than the angels, and in the image of the eternal Jehovah. He was placed by his Creator in a blissful paradise, surrounded by all that could make life happy or desirable. Into his hands was committed a world in its original beauty, and pristine purity. He also was created an intellectual and a moral being, perfect in every particular, and free from all iniquity. Yet the condition of his being was such, that his happiness depended upon his perfect obedience to the commands of his Creator. These commands he disobeyed. He suffered himself to be ensnared by the wiles of his great adversary, and yielded to sin. Thus he robbed himself of that purity of soul, which he once possessed, and was driven by his justly offended God, from the lovely bowers of Eden, to wander an outcast and an exile over the earth. He fell from that state of innocence in which he was created, and subjected himself to temporal and eternal death.

Now to raise man from his fallen state, and restore him to the favor of his God, the Influence of Christianity alone is adequate. Other means have been tried, other measures have been taken, to raise higher the standard of morality among men, but all have failed. It has been contended that reason's faintly glimmering ray, affords sufficient light to guide mankind in ways of wisdom and of virtue, but the event has shown its utter insufficiency. Christianity alone can soften down the iron nature of the hardened, and cause the obstinate to yield submission to his lawful sovereign. In proof of this, take one example. Seek out among the lowest dregs of society, the vilest person of them all. Take him, if you choose, from among the illiterate and degraded pagans. Behold him following the dictates of his own perverted nature, seeking merely to gratify the promptings of his own evil passions, almost a fiend in human form, retaining naught but form, whereby to establish his claims to humanity. Again, see him transformed from this state of loathsome degradation, by the legitimate influence of Christianity upon his heart.—The whole man is changed. His very nature is renewed. His soul is regenerated, and he in consequence forsakes his evil course, and treads the paths of rectitude and peace. Was he intemperate, he throws aside the intoxicating bowl. Was he dishonest, he makes ample reparation, for all his fraudulent dealings. In fine, he forsakes the company of the vicious and profane, those whom he had sought as his boon companions, and most intimate associates, for the society of the virtuous and moral. From the despised and degraded Pagan, he rises to be the honored and respected man, the virtuous and consistent Christian. It is indeed Christianity alone that will unlock the bolted chest of the avaricious miser, effectually check the profuse prodigality of the wasteful spendthrift, and retard the monster vice in his soul-destroying ravages.

But great as is the power of Christianity, as exhibited in the reformation of individuals, it is not less beneficial of powerful, when its peculiar influence is exerted upon communities and states. In support of this, let us for a moment compare the condition of our own Christian community, with that of France, when under the government of infidels and sceptics. Here we behold the people industrious and contented, living in the practice of morality and virtue, and cultivating towards others a spirit of friendship and peace. Let a stranger enter the precincts of one of those beautiful villages so numerous in our own loved New England. He beholds a neatness and rustic simplicity that charms, and captivates the soul, all is peace and quiet. He hears not the offensive oaths, and shocking profanity of infuriated passion, nor the boisterous mirth of bacchanalian revelry. But it is upon the Sabbath, when its appearance is most enchanting. Although the village Inn may find some few to enter its sad and gloomy portals, yet the sanctuary is thronged with devout and humble worshippers; the cares and anxieties of the week are entirely laid aside, and the day is truly and sincerely devoted to the praise of the Most High.

How striking is the contrast presented, as we leave these pleasing scenes, and turn our attention to the melancholy picture, which France exhibited, when she had rejected all religion, and made man's unbridled passion the supreme ruler of the land. What crime was absent from her borders? What infamous deed was not committed within her gates? The apparent friend, the intimate companion, might prove in the end the most wily foe, the most treacherous adversary. Tribunals were daily established, which condemned alike the innocent and the guilty, and each day witnessed the execution of individuals, accused by persons whom they had never known, and of crimes, the commission of which they had not even intended. The Sabbath was profaned, the sacred temple was desecrated, and within its walls were enacted scenes which caused blushing virtue to retire, and seek a home in some more happy and more worthy clime. Confusion, Riot and Debauchery were in her streets. Anarchy on wings of blackness was hovering over her devoted head, threatening to destroy her character as a nation, and hide her prosperity in the darkness of an eternal night.

But leaving these unpleasant and sad realities, let us on the wings of imagination soar away into the dim vista of the future. However dark and repulsive may be the scenes which are now presented to our view, we are assured that it shall not thus continue forever. We have assurance that cannot fail us, for the mouth of the Eternal himself hath declared it.—Though the floodgates of vice and immorality should be again thrown open, and the earth be deluged with

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SECRETARY.

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lief that Truth at last will come off a glorious con-
queror over the wiles and treacheries of deluding er-
ror. Where now Discord in her iron car, rolls on
triumphant, spreading death and destruction in her
furious course, Peace, descending from the skies on
her soft moving pinions, shall unite mankind in sweet-
test bonds of union. Where now is heard the voice
of the infuriate mob, destroying with reckless hand,
the lives and the property of their fellow citizens, we
then shall hear the voice of sympathy, mitigating the
sorrows of the afflicted, and shall see the hand of be-
nevolence, engaged in deeds of charity, and minister-
ing to the wants of the needy.

Then the Lion and the Lamb shall lie down in
peace together, the nations of the earth shall learn
war no more, and the whole world shall join in praise
and adoration, to him who is the King of kings, and
Lord of lords. All will then be enlisted under the
same great commander, and as their banner of
snowy whiteness shall spread out its wreathy folds
upon the gentle breeze, we shall read inscribed in
living characters, the simple and unassuming motto,
"Innocence and Love."

VALERIUS.

Bible Subjects. No. 1. On Creation.

The earth, and seas, and skies, appear glorious and
beautiful. How great the works of creation! In
these things which we behold, the power and wisdom
of God are clearly manifested; as it is written in the
first chapter in Genesis; "In the beginning, God
created the heaven and the earth." So also in He-
brews, iii. 4; "He that built all things is God. Ev-
ery house is builded by some man, and he that build-
ed the house, hath more honor than the house." Then
what shall we say about God who built all things?
We admire a fine house. It is very pleas-
ant, very convenient, and many things concerning
it may be wonderful. If so, how much more wonder-
ful is the creation which God hath made. The earth
is but his footstool, yet mighty rivers roll over its sur-
face. Some of them a hundred miles wide, and sev-
eral thousand miles in length. Let us look abroad
to the wide spread ocean, where surging billows roll
in mighty power, and where the monsters of the deep
sport in the expansive world of waters. There may
be seen the works of God, and his wonders in the
deep. The towering mountains, the fruitful fields,
the smoking volcanoes, all conspire to show the won-
ders of the Creation. How much more does man,
made after the image of God, show for the skill, the
power, the unsearchable perfection, of our God.

Let us hear still more what the word of God says
of creation. In Nehemiah, ix. 6, we read, "Thou,
even thou hast made heaven, the heaven of heavens,
with all their host, the earth with all things that are
therein, the seas and all that is therein, and thou
preservest them all; and the host of heaven worship-
eth thee." The singer of Israel says in the
thirty-third psalm, "By the word of the Lord were
the heavens made, and all the host of them by the
breath of his mouth." Again it is said, "Thou stretch-
est out the heavens like a curtain, like a molten look-
ing glass." From the visible creation we learn,
1. That God, the Creator, is to be worshipped.
As he made us, and all things which we behold, we
should worship him. See in Revelation xiv. 7:
"Worship him that made heaven and earth, and the
sea, and the fountains of waters." "Praise ye him,
sun, moon and stars, let every thing that hath breath,
praise the Lord."

2. The Divinity of the Lord Jesus Christ appears
in creation, as it is said, Without him was not any
thing made, that was made. Angels, principalities
and powers being subject unto him. "By whom al-
so he made the world."

3. All the natural perfections of God, appear in
creation, such as wisdom, power, omniscience and
omnipotence; while his moral attributes, such as
justice, holiness, goodness and truth, appear in his
holiness.

Finally, the Creation of God should serve to im-
press our minds with a just sense of his greatness,
his infinite wisdom, and his eternal power and God-
head. We should not worship creation, nor let our
affections rest here, but look by faith, to God, and ad-
mire and trust and love him for evermore, and humble
ourselves before him.

Sun, moon and stars declare the praise
Of God, who made them frame,
While seas and lands unite to raise
Their tribute to his name.

The Summer's sun and Winter's frost,
And clouds and winds unfold,
The boundless power which rules their course,
And spreads the heavens with gold.

Man, made upright before his God,
With power to think and speak,
May well proclaim his truth abroad,
"Lost rocks their silence break."

Angels created by his word,
And fill'd with living flame,
Rejoice to bless the sovereign Lord,
And magnify his name.

Oh! may one general chorus roll
Through earth and seas and skies!
And with increasing music sound,
To God in Paradise.

QUESTIONS ON THE ABOVE.

1. What is the subject of the preceding piece?
2. What attributes of God are manifested in crea-
tion?
3. Who created the heavens and the earth?
4. What is the noblest work of God?
5. What are some of the wondrous things seen
on the earth?
6. What are the heavens compared to when
stretched out?
7. What do we learn from Creation? 1: 2: 3:
8. What impression should creation make upon
our minds?

WESTFIELD BAPTIST ASSOCIATION.—We learn
from the minutes that this Association, held its
Thirtieth Anniversary Meeting, with the Central
Baptist Church in Westfield, Mass. Sept. 24 and 3d.
The annual discourse was delivered by Rev. R. F.
Ellis, Chicopee Falls, from Matt. vii. 12. "Whatso-
ever ye would that men should do to you, do ye even
so unto them, for this is the law and the prophets."
How may the pastoral relation be made more perma-
nent? was the subject of the discourse. We should
be glad to give some extracts from this sermon, if we
had room. There are in this association, 19 churches,
14 ordained ministers and 1,650 communicants;
received by baptism, 72, and by letter, 59.

This session was one of unusual interest; much
brotherly love prevailed, and not a note of discord
marred the happiness of the occasion.

ORDINATION.—Br. ELISHA GURMAN, was or-
dained as pastor of the Baptist Church in Willing-
ton, on Wednesday last. Sermon by Rev. J. S.
Eaton, of this city. Order of exercises &c. in our
next, they came too late for insertion this week.

ORDER.—An article appeared in the New Haven
Department of our paper, last week under the above
caption; since that time several respected brethren,
have requested us to call the attention of our church-
es to a single subject in that communication, which
is one of almost universal practice in this city.—
We allude to the habit of persons standing about the
doors of the church, in conversation, till the ser-
vice has commenced. Our New Haven correspond-
ent complained of young men and boys, but had he
lived in Hartford, he might have added the middle
aged, and even members of the church, in the number
of transgressors. The practice had certainly ought
to be abolished. We speak more particularly to
professors of religion, let them abandon the habit,
and the evil is easily exterminated. What can ap-
pear more indecorous, than to see some ten or a dozen
brethren entering the church together, after the
services have commenced. The other members who
are already in their seats, and engaged in their
devotions, must not be taken into account, they of
course, can "endure all things," but we ask profess-
ors of religion themselves, if, with their thoughts fill-
ed with the conversation they have just been en-
gaged in, they are prepared to enter upon the solemn
worship of God? If not, then let this habit be aban-
doned at once, and hereafter "let all things be
done decently and in order."

THIRD BAPTIST CHURCH, RICHMOND.—The Re-
ligious Herald states that a revival of religion is in
progress in this Church. On Lord's day, the 20th
ult. twenty two persons were baptized by Elder Tay-
lor. The Editor says "preaching is kept up at 11 o'-
clock, and at 8 in the evening, and that new cases
of conviction occur daily. On Monday evening last,
over thirty persons presented themselves as subjects
of special prayer."

HINTON'S HISTORY OF BAPTISM.—This work has
been through the press about three weeks, but as
yet we have seen nothing of it, excepting very fa-
vorable notices, in the different religious papers.—
The book contains 370 pages, and is furnished to
subscribers at the low price of one dollar. One or
two names have been left with us, and if others wish
to procure it, they may leave their address at this
Office. From the terms of commendation in which
this work has been spoken of, we do not hesitate to
recommend it to the Baptist Denomination generally.

BAPTIST RECORD.—We intended to have men-
tioned before this, that this valuable periodical, which
has heretofore been a semi-monthly publication, is
now published weekly, without any additional charge.

REV. J. L. BURROWS, was installed pastor of the
Fifth Baptist Church in Philadelphia, on Thursday
evening, Sept. 17th.

PRESIDENT WAYLAND. This distinguished di-
vine is about to sail for Europe, to be absent for some
time. Professor Caswell, is to supply his place in
Brown University, during his absence.

REV. ISAAC T. HINTON, of Chicago, Illinois, has
been called to the Presidency of Shurtleff College,
Upper Alton, Illinois.—*Bap. Record.*

ROGUE CAUGHT.—A man by the name of Jacob
Piles, a foreigner, was found in the store of Messrs.
Savage & Co. in Commerce Street, about 2 o'clock
on Tuesday morning last. He entered the store of
Mr. H. L. Clark through a window in the second
story by means of a ladder; and forced open the
safe, but finding no money there, he went into the
garret and from thence worked his way into the ad-
joining store of Messrs. Savage & Co. and com-
menced operations upon their safe; he had succeeded
in getting open the outer door, and was at work upon
the inner one, when he was discovered by two of
the city watch, and after a desperate struggle, during
which he attempted to draw a pistol, they succeeded
in arresting him, and conveyed him to the watch-
house. Upon searching him a loaded pistol was
found, which was subsequently identified by Mr. G.
Hastings, as one of a pair which was stolen from his
store about four weeks since. The prisoner was ex-
amined before Benning Mann, Esq. and bound over
in the sum of 700 dollars, to appear before the next
County Court.

**DEATH OF THE OLDEST METHODIST PREACHER IN THE
WORLD.**—Died, at Kingswood Circuit, the Rev. James
Wood, Wesleyan minister, in the 89th year of his age. He
entered upon the itinerancy in 1773, and was at the time
of his death, the oldest Methodist preacher in the world.
Having travelled fifty-three years, fourteen years ago, reck-
oning from next conference, he became a supernumerary.
He continued to preach as long as his strength would allow
and only desisted when the infirmities of advanced age had
entirely disabled him.—*English Wesleyan Magazine.*

THE NESTOR OF THE CLERGY IS NO MORE!—The vener-
able Dr. Nathaniel Emmons died at Franklin, on Wednes-
day last, in the 96th year of his age. Dr. Emmons was
the oldest clergyman properly in the United States, and
previous to his death he was the oldest surviving graduate
of Yale College. He was settled in 1773, as pastor of the
church in Franklin, in which office he remained 54 years,
and then resigned his pastoral charge, but continued to re-
side in that town till the time of his death.

APPROACHING ELECTIONS.—The next election takes place
on Monday, the fifth of October, in Georgia, for nine con-
gressmen, (elected by general ticket,) and members of the
Legislature. There is no election for Governor this year.
On Wednesday of next week, the 7th, an election takes
place in Maryland, for the House of Delegates and one
third of the Senate. The latter body consists of 21 mem-
bers. The Governor, was chosen in 1838, and his term
does not expire till next year.

In Pennsylvania and Ohio on the 13th of October. In the
former for members of Congress and the Legislature. In
the latter for Governor, members of Congress, and the Le-
gislatue.

In New Jersey, on the 13th and 14th, for members of
the Legislature, who elect the Governor. The congres-
sional election in New Jersey has been postponed till No-
vember.

A woman in Baltimore left her little child 4 years old,
shut up in a room while she went to market, a few days
since, and when she returned found it burnt to a crisp.

A man named Ware was buried by the falling of a bank
beneath which he was at work, on Tuesday last, in Balti-
more. He had a leg and an arm broken, and was other-
wise much bruised.

The use of tobacco is becoming altogether too common
among the young men of this country.—Its use is a nasty
practice, to give it no milder term, and imparts no benefit,
though it is frequently a great injury.

CANAL TOLLS.—The amount of tolls received on the New
York State Canals during the second week in September,
is fifty-nine thousand five hundred and seventy-one dollars,
and thirty-six cents.

From the N. Y. Express, Sept. 28.

Arrival of the Great Western.

The steamship Great Western, Capt. Hosken, arrived
yesterday afternoon, bringing to London from the 11th,
Bristol to the 12th, and Liverpool to the 11th inst. The
news is of considerable importance.

The overland mail had arrived from China, furnishing
news from Canton, Singapore, India and Egypt. Admiral
Elliott's arrival, with his expedition, was momentarily ex-
pected, and it would be the signal for the commencement
of hostilities on the Chinese. The Americans were still at
Canton, but expected to leave the latter end of June.

American flour sold at Liverpool at 31s 3d.

The weather in England continued good, and the crops
were mostly secured, with the exception of the hop crop,
which was said to be a failure.

Insurrectionary movements had taken place in Paris,
among the operatives, but they were speedily suppressed.
The accounts from Calcutta state that it is extremely
doubtful whether Indigo would reach an average crop.

Warlike preparations were making on a large scale at
the dock yards in England. Napier's machine in Wool-
wich dock yard, for making balls by compression, was or-
dered to be worked by steam, and the turners and borer
of cannon would also be worked by steam. Great pro-
gress had been made in casting cannon.

THE DAMASCUS JAWS.—M. Cremieux and Sir Moses
Montefiore had had interviews with the Pasha upon this
subject, which appear to have terminated very satisfactori-
ly. The Viceroi, it was understood, would superintend
the investigation at Alexandria.

DOVER, Sept. 9.—A messenger arrived this afternoon
from Constantinople, with despatches for the Foreign Of-
fice, and with the ratification by the Ottoman Porte of the
treaty by the Four Powers, for the settlement of the East-
ern question. It was stated by some of the passengers by
the government packet from Galata, that orders had been is-
sued by the French government for placing both Calais and
Dunkirk in a state of defence.—*Ministerial paper.*

PARIS, 9th Sept.—6 o'clock.
A new panic prevailed on the Bourse to day. It was be-
lieved that the Mehmet Ali would positively resist, and con-
sequently the French government would feel itself bound
to support him, and that the Ministers were actually delib-
erating on the means to be resorted to with that view. In
consequence, the 3 per cents fell to 73.50, the five per cents
to 106, and Spanish to 23.34; Neapolitan to 96.50.

These circumstances are against my pacific impressions,
and deserve certainly more credit. The political atmos-
phere is certainly very dark at this moment.

I omitted mentioning in my letter of Wednesday, that
your Consul, Mr. Snow, had arrived at Singapore from
Macao, whence all the Americans were removing.

Three officers of the U. S. Navy, sent home by Commo-
dore Hull, for misbehavior to the ladies of the squadron,
and who had been sent back by the Secretary of the Navy,
have left Paris for their ship in the Mediterranean.

CONSTANTINOPLE, Aug. 17.—The French Manifesto ar-
rived last night, and was delivered this day to the Divan.
It is couched in insolent and violent language. It begins
by declaring that it considers the Porte has offered an insult
to the King and French nation, by entering into any con-
vention with other powers, without the consent and concur-
rence of France; that if the Porte ratifies the convention,
France declares herself its enemy; that she will assist the
Pasha by all the means in her power, and oppose those
who may be inclined to aid the Porte; that she will en-
courage the provinces of Asia Minor and Anatolia to rise
against the Sultan, and that as soon as she receives the
answers from Vienna and Berlin to propositions sent to those
powers, she will carry her threats into execution. This
is too high to be acted up to; but if admitted, there is an
end to independence amongst other European powers, and
no one will be allowed to send a despatch, or sign a
treaty without the consent of France.

The last news from Constantinople is bad: general dis-
satisfaction prevails there, insurrectionary movements were
expected. An expedition to Syria seemed to be a thing
decided. It is to consist of 16,000 Turks, 2,000 Austrians,
and 5,000 English; 5,000 regulars had been sent to Sam-
arra by the steamer to repress certain disturbances in Asia
Minor.

DISTURBANCES AT PARIS.

PARIS, Aug. 8th.—The Constitutional states that *les es-
crits*, (the fourmen cabinet-makers,) who amount to
25,000, and who have been for some time complaining of
the injury done to their trade by the practice of selling new
furniture at the public salesrooms, assembled in consid-
erable force on Monday morning in the Faubourg St. An-
toine, where they stopped an omnibus, removed the horses,
and proceeded to force a barricade, but were immediately
charged by a detachment of the Municipal Guard *à cheval*,
who removed the omnibus. The operatives, thereupon,
(who were completely unarmed,) fled in all directions.

SAD ACCIDENT.—We learn that on Monday evening last,
some people at Sandy Hook, Newbury, who had been at
the military parade at Southbury, and were somewhat in-
toxicated, commenced trifling with, and abusing an old
man who had been peddling liquor, and who was himself
"half seas over." After bearing with the abuse some time,
he became enraged, drew a knife, and swinging his hand to
and fro, stabbed a number of persons so badly, that two of
them have since died. One of them was Christopher El-
liott, of Northfield, and the other a colored man. The man
was arrested and bound over for trial at Fairfield Court.—
Litchfield Sun.

THE FRECKLE.—The Paris Constitutional states that with-
in the last ten years, 1,000,000 of men have passed through
the ranks of the regular army. The same journal contains
a table of nearly two millions of valid men under 35 years
of age, who might be called to action in case of emergen-
cies.

It is stated in the Hampshire (Mass.) Gazette, that South
Amherst is at present unusually sickly. No less than eight-
teen families are sick, the cause of which undoubtedly may
be attributed to miasma, arising from the too rapid decom-
position of vegetable matter, occasioned by the extraordi-
nary heat of the past season.

It has been quite sickly at Little Rock, Ark., for several
weeks past. Many persons have died of a bilious fever,
which was supposed to have been occasioned by the rise of
the river early in the summer. The disease had abated
somewhat at the latest accounts.

Amos G. Thomas, the supposed murderer, has been tried
by the Superior Court at Haddam, and found guilty of at-
tempting to rob Jared Burr, and of breaking jail with in-
tention to escape, and sentenced to State prison for 10 years.
—*New Haven Herald.*

Found dead in West Hartford, on the 30th of Sep-
tember, Shubael P. Hibbard, a man with one arm, sup-
posed to be a pensioner, as a pension certificate was found
about him.

GOLD.—The Great Western brings £100,000 in Gold to
the address of Mr. Jaudin, agent of the U. S. Bank, who is
himself a passenger.—*Journal of Commerce.*

The distillery of Barnard and Trull, Boston, was con-
sumed by fire, on Saturday last, in connection with sev-
eral other buildings.

No less than 30,000 chests of opium are smoked up by
the Chinese annually.

Several Indians were captured in Florida, on the 4th inst
among whom was a sub-chief.

MARRIED.

In this city, on Sunday evening last, by Rev. J. Moore,
Mr. Horace W. Barnum, to Miss Eliza Chapin.
At New Haven, on the 30th ult., by Rev. T. C. Teas-
dale, Mr. Starr Ward, of Bridgeport, to Miss Jane Dewey,
of New Haven.

At Suffield, by Rev. D. Ives, Mr. Joseph Daily, Jr. of
Canton, to Miss Sarah E. Bronson, of the former place.

DIED.

In this city, on the 28th ult., Mrs. Mary W., wife of Mr.
George W. Corning, aged 36.

In this city, on the 18th ult., Martha Ann, twin daughter
of Joseph G. and Jane Ann Treat, aged 5 years.

Died, at Newington Station, Westfield, June 27th,
Miss Martha Deming, aged 54.—This sister was hopelessly
converted to God when about 14 years of age. Soon after
she indulged love in Christ, she was exercised about her

duty to come out and put on Christ by a public profession
of his name. She sometimes felt it her duty to submit to
the ordinance of baptism by immersion; but yet she felt for
a time she could not come out in opposition to her parents
and friends, and got a different way from that in which she
had been so strictly educated, which was after the strictest
order of the Congregationalists. There was no Baptist
Church in that Society, and it was several miles to a Baptist
Church, and that was small; thus her struggles between
duty, feeling and early education, were severe indeed.—
When she felt like giving up friends and all, her mind was
clear, but when she thought of what she must encounter to
follow her Bible and be a Baptist, it was too much for her;
and she would try to get rid of positive duty; but then she
was plunged into darkness of mind; thus she continued
until the summer of 1811, when she was about 26 years of
age, "she felt this heart must rejoice or ache." One Sab-
bath morning she felt it her duty to spend the whole day in
secret devotion, imploring God once more to visit her soul
and have mercy upon her and give her grace to follow his
commands,—that day God having blessed her soul, she felt
willing to give up all for Christ and his positive com-
mands, and felt willing, in opposition to the desires of all
her friends, to follow Christ into his baptismal grave, if
never another human being should be buried with Christ
by baptism unto his death. In July of 1811, she was bap-
tized at Newington, by Elder Enoch Green, and united
with the Baptist Church in New Britain.—At a great dis-
tance from her own meeting and her own people, she had
severe trials, foes without, and fears within, but still she
had comfort in God, and felt that she was indeed a pilgrim
travelling through this vale of tears, to the Canaan of rest
in glory. She was but once for a whole year after her
baptism absent from the house of God among her own
people, and continued a most persevering Christian, un-
commonly faithful in all her Christian duties. She was
kind and affectionate to all, filled with a greater than usual
measure of the spirit of the outcast compassionate Saviour.
She was charitable and benevolent, even to self-sacrificing,
which among professing Christians in the 19th century, is
really little, if at all known—although blessed with a com-
petency of the things of this life, regardless of fashions and
popular notions, her whole aim seemed to be that she might
be serviceable in the cause of her divine Master, and to
go to the souls and bodies of men. She seemed truly to
belong to the class of Christians of another age, the deep
rooted work of grace was manifest in all her deportment,
in every walk of life, her conversation was about Jesus,
after speaking how precious certain portions of scripture,
and hymns of Zion were made to her in conflicts with the
enemies. Her enemies could "often say her rock is not like
our rock, they themselves being judges." She had often
been brought low by sickness, but seemed always to find
special support in all her afflictions. About the 1st of March
1840 she was visited with her last sickness, in which she
lingered until June, the last three weeks of her life she failed
rapidly, and felt sensible that she had now lain down to die.
Although she did not enjoy such raptures as she had at other
times yet her mind never was clearer than in this last
sickness. She would often say to her dear and only sister
as she saw her weeping and ready to say "Let us not be
divided in death. Sister never distrust the goodness of God,
he can be better to you than earthly friends, he can wipe
all tears away, it will not be long before we shall meet
again. Her distress was great, the inflammation on her
lungs increased, and she often desired that God would cut
short her work, but she feared she was impatient and would
say, Jesus knows it all, "even so, Father, for so it seemeth
good in thy sight." The Friday before she died her Pastor
visited her when she appeared perfectly calm and happy, she
told him he must soon have to preach her funeral sermon,
and that he would preach the words, "Blessed are they who
die in the Lord, yet from henceforth with the Spirit that
they may rest from their labors and their works do fol-
low them." W. R.

In consequence of the new arrangements now made,
our friends will perceive a special necessity exists for the
settlement of all accounts, which were due prior to the com-
mencement of the present volume. We trust our brethren
will respond to this call without delay. There is quite an
amount due on this two preceding volumes, and the money
is very much needed. The publishing of the Secretary, so
far as pecuniary matters are concerned, has been, at best
a precarious business, and we earnestly request all who
are in arrears not to delay payment. Whether the amt.
due from any subscriber be large or small, it is all needed.
All payments may be made to Messrs. Barr & Williams.—
The office will remain as hitherto, at No. 184 1/2 Main
street, corner of Asylum street, third story.

Special Notice
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street, corner of Asylum street, third story.

Receipts for the week ending Sept. 30.
M. Appleton, 2 00; B. Remington, 1 50; Elder Ack-
erley, 2 00; Levi Benedict, 2 00; Benjamin Ambler, 2 00;
Clark & Marcy, 2 00.

The Treasurer acknowledges the receipt of \$16 75,
from the 1st Baptist Church, Woodstock, per hand Mr.
Hugh Dempsey, for Foreign Missions.

NOTICE.—The New Haven Baptist Association
will hold its Fifteenth Anniversary with the Baptist
Church in Meriden, on Wednesday and Thursday,
the 7th and 8th of October next. Introductory ser-
mon by Rev. I. Atkins or his substitute Rev. D. T.
Shailer, on Wednesday at 10 o'clock A. M.

The attention of the Churches is respectfully in-
vited to the following resolution passed at the last meet-
ing of the association.

"Resolved, That the Churches be requested to
send in their next annual epistles, and account of the
several sums contributed for the various benevolent
objects." HENRY WOOSTER Clerk.

Deep River, Sept. 7, 1840.

NOTICE.—The next meeting of the Ministerial
Conference of the New Haven Baptist Association
and vicinity, will be held in the Baptist meeting
house in Meriden, on the 1st of Tuesday in October,
at 10 o'clock, A. M. The following is the assignment
of parts.

1st. Exposition of 1st. Tim. 2, 4—F. Hawley and J.
Hebburn.

2d. Essay—What were the officers of the primitive
church? L. F. Beecher, and

153528

POETRY.

From the Knickerbocker.
A Mother's Lament,
ON THE DEATH OF AN ONLY SON.
Thou bright and starlike spirit!
That in my visions wild
I see 'mid heavens seraphic host,
Oh! canst thou be my child?
My grief is quenched in wonder,
And pride arrests my sighs:
A branch from this unworthy stock
Now blossoms in the skies!
Nor is thy tongue less skillful;
Before the throne divine
Thy pleading for a mother weal,
As once she prayed for thine!
What bliss is born of sorrow:
'Tis never sent in vain:
The heavenly surgeon means to save—
He gives no useless pain.
Our God, to call us homeward,
His only Son sent down;
And now still more to tempt us there,
Has taken up our own.

MISSIONARY INTELLIGENCE.

London Jews Society.
Persecution of Jewish Inquirers in Turkey.
The following extracts from the Journal of Mr. Farman, missionary of the London Jews Society at Constantinople, expose the cruel persecution to which Jewish inquirers are subject from their brethren in that city. It should be noted, "that the Armenians, the Greeks, the Jews, and the Catholic Armenians, are recognized by the Turkish government as distinct communities, and all the subjects of the Sultan, except the Turks themselves, must be included in one of these legally recognized bodies. Each of these has power over its own members, to imprison in its own or the government prison; and it is not considered responsible to the Turkish Government for its conduct, although the government sometimes interferes in cases of imprisonment in their own and the local prisons."—*Miss. Magazine.*

Constantinople, Jan. 5, 1840. Philip informs me that the Jew A., who, it will be remembered, was put into the Jewish prison, and afterwards sent to Salonica, is now in the bagnio. It would appear that he managed to escape from exile, and returned to his father's house at Ortakoy. He was again laid hold of by the Jewish community—whose mercies in an affair of apostasy, as it is termed by them, are cruel—and thrown into this Turkish prison, where he lies without any hope of rescue. I shall not leave any means untried to procure the liberation of this suffering inquirer from the horrid prison of the bagnio. From the Jews themselves there is no hope, for they most likely have put him there to starve and die.

9. Proceeded to the arsenal in which the bagnio is situated to visit poor A.—This is the first time I have ever been near this far-famed place of punishment. At the gate of the arsenal I was stopped by the gate-keeper, who said it was contrary to custom for a Frank to enter.—However, a few piastres gave us full liberty to a break through the door-keeper's established custom, and having obtained a guide, we were conducted along the arsenal, where we saw divers groups of men engaged in the various affairs connected with an arsenal. We proceeded till we came to a dark and gloomy looking building. "Here," said our guide, "you will find the person you are in search of," and then turned aside to an adjoining coffee-shop. This was the bagnio, properly so called. We walked up to the building, and were beginning to walk along the entrance-passage, when a voice ordered us stop. This proceeded from a door-keeper, who absolutely refused to let us proceed. Philip, however being a native, after parleying with the door-keeper, was permitted to enter. I learnt afterwards of him that he found A., in a most wretched room, where were crowded together a great number of prisoners, Turks, Greeks, and two or three Jews; some had mattresses to lie on, and some had none; some were doing one thing, and some another; some smoking, some cursing and swearing, and some bemoaning their unhappy fate. It was a horrid sight, said Philip, and the stench of the place insupportable. Our poor friend had nothing to lie upon, no mattress had been given him by the Jews; and none had been allowed by the prison; for six or seven months he had been lying upon the bare ground; the prison not being floored in any way.—Fortunately the winter hitherto had been comparatively mild. After I had waited in the above mentioned entrance talking with the door-keeper a short time, I heard the clanking of pedicels along the passage. I turned and surveyed a wretched looking being approaching in company with Philip, a squalid, pale, consumptive appearing Jew, with rags from head to foot as a covering, in fine, a most miserable, care worn looking man; such a one as I never have seen, nor desire again to see unless to afford assistance. It was, however, indeed the Jew A., for notwithstanding his wretched appearance, there were still left some traits of his countenance. His mind as well as his body had evidently been debilitated by long sufferings. The haggard and forlorn figure approached to talk with me. He narrated to me the story of his being taken at Ortakoy, his being compelled to divorce his wife, his being sent away to Salonica, his return to Constantinople, his being retaken and thrown into the bagnio, where he has been about seven months suffering from hunger, cold, and nakedness. The Jewish community would not allow him a "para," nor the pittance of a small mattress to rest his wasting limbs upon, and protect him from the cold. They seem to me to have thrown him there to die—and die there he will, it appears to me, if he remains much longer in his present condition, for he looks wasting and sinking into the grave. Glad, indeed would the Jews be to hear of his death. After I had talked some time with him, I turned round to those who had from the novelty of the scene, been attracted, and addressing myself particularly to two Jews, the one already mentioned, and the doctor of the prison, I asked what A. had done to merit such punishment, had he been a thief, a murderer, or the like? Poor A. too coming forward towards the doctor, and bursting into a flood of

tears, demanded suppliantly what he had done to be so treated. This was a heart rending scene; but to see the repulse the doctor gave him was more than I could bear. "What has he done," I again asked in a louder voice, "to be so maltreated?" All that I could gather from him was, that A. had wicked thoughts in his mind, had intentions in his heart. Not wishing to understand him as referring to A.'s desire to become a Christian, I addressed myself to all present. "Did ever any one hear of such a thing? A man to be thrown into this dungeon, and suffer so much for his thoughts and intentions?" "My dear friend," speaking to the doctor, "if you and I were to be punished for what is in our hearts, both you and I, and all, would be suffering like this poor man; yes we should be suffering in a thousand fold worse prison—in hell itself." All present assented, particularly the Turkish door-keeper, and the doctor held down his head in silence. "But tell me," I continued, "what crime has he committed that your community should put him here, and not afford him a piece of bread to eat by day, nor a mattress to protect him from the cold by night?" The other Jew began saying, that he did not know himself, but it was reported that he used to frequent some one's house at Pera, and got a book. Here he stopped short as bethinking himself that this would not be thought a crime by those present. I again retorted as not wishing to understand him to mean the New Testament. "Hear this: a man is put into prison for having a book and going to Pera, as it is said. 'And you,' speaking to the Turk, 'or I go to Pera, and suppose we there get a book, and suppose we read it too, are we to be put into this horrid place for having a book? Surely these Jews are without mercy!' The Turk agreed, and although a turnkey, seemed to show more pity than the Jewish doctor: 'Go and tell what I say to the Hahham Bashi and to the rabbies, that unless they liberate this man, I myself will endeavor to find means to rescue him, and tell them that what they will not do for one of their own nation, a Christian has come to do.' The two Jews who were present did not know who I was; if they had known my visit, perhaps it would do A. no good; it might have the effect of increasing his misery.

23. Went to Pera, and proceeded immediately to the dragoman's residence, where I found the petition ready for presentation. The English dragoman not being able to go, sent a "jaskagee" by way of introduction to the Moustasher. On entering the room where the Moustasher was giving audience, the "jaskagee" informed him that I had brought the petition concerning the Jew in the bagnio of whom the British dragoman had already spoken to him. I then took the petition, and then delivered it. After the Moustasher had read it, he observed that it was a difficult thing to interfere with the customs of the Jews, who would not allow their people to search into Christianity without punishing them. "However," said he, after he had asked where I was living at the time the Jew came to my house for instruction, "let it remain and I will inquire into it." I had anticipated a more favorable reply, but I was somewhat comforted on coming out, to hear it observed that it was on account of the people present (he was giving audience to others) that he was compelled to put this aspect on the affair; and his answer, that he would inquire into the subject was interpreted favorably, as meaning that he would if possible, get A. liberated.

Feb. 18. Again went into the city about A.'s affairs. The first news I received from Philip was, that the Moustasher had, according to his promise, required the Hahham Bashi to sign the firman, and that he had done it without attempting any further delay. The firman, as signed by the Hahham Bashi, was shown to Philip. I also myself saw it to-day. It has, however, still to be signed by the Moustasher and the Reis Effendi. The secretary of the bagnio tells me that the Jews are determined to put A. into their own prison when he leaves the bagnio.

21. Went to the city to learn how poor A.'s affairs go on. Taking Philip with me, he informed me that it was expected A. would be out of prison to-day. And, indeed, on arriving at the bagnio we found it to be true, as early in the morning the firman was brought by a person deputed by the Hahham Bashi, and A. was led out, but compelled to proceed from the bagnio into the presence of the Hahham Bashi, as we were informed.—This is all we could learn. A., however, before he left, secretly desired the door-keeper to inform me that if he was not detained forcibly by the Jews, he should immediately come to Bjukder, but if thrown into the Jewish prison he could do nothing, not even communicate with me by letter. Poor A. has more than once observed that he can endure any thing but the bastinado. He is indeed too much weakened in mind and body to undergo a great deal more of suffering. He knows too well the Jewish prison, and the bastinadoings he underwent there before, not to fear a repetition of the like cruelties. When I first heard these sad tidings, I resolved to proceed direct to the Hahham Bashi's house; but thinking a little more upon the subject showed me that this step would only render A.'s situation more desperate, and that doubly severe measures would be adopted in punishing him in case they threw him into their own prison. The Jews, in fact, got out the necessary or firman for his liberation, which was, according to rule, in their hands, and this as soon as countersigned by the necessary authorities, was re-delivered to them. They, therefore, had it in their power to send this order to the bagnio when they pleased, and they, in fact, did take the opportunity to do it when I did not expect it, very early in the morning, and without my being able to control even their motions, and A. was, by the bearer of the firman, carried before the Hahham Bashi. And if it be true that he is again thrown into the Jewish prison, the Jews have stretched their power to the full.—They argue, I suppose, that though the Moustasher compelled them to release A. out of the bagnio, he has not forbidden them to put him into their own prison.—But even to the Jewish prison, I think, trusting in God's strength, we will reach. Neither the dragoman nor the Moustasher will suffer himself to be thus deceived.

28. Went to the city. Taking Ortakoy in my way, I learned from Philip that the Jewish community have actually immured poor A. in their own prison, and that too for his life. The Jews have done this much against my expecta-

tion. Poor A.'s case is now a thousand times worse, and more wretched, than it was when he lay in the bagnio. After hearing these sad tidings, I lost no time in proceeding to acquaint the dragoman with them. The first words he uttered after I had recounted the affair to him, were "dangers to me." "You must have patience," he said. However the dragoman has promised to do all he can in the affair, and gives me hope of success, if I can but have patience. He appears to be more interested in the business now that he has seen the result of his former application.—*Jewish Intell.*

HARTFORD
Thomsonian Repository and Infirmary.
JOHN W. JOHNSON, Thomsonian Physician, (Agent for Doct. Thomson,) 103 1-2 Front St. Constantly on hand for Sale an extensive assortment of Genuine Medicines purchased of Doct. Thomson, with printed directions for family use. Calls in the city and country attended promptly.—Infirmary is open for the reception of patients of whatever disease—and every attention and effort will be rendered to effect a speedy and permanent cure, in all curable cases.
Hartford, Aug. 10, 1840. 3w22

Sabbath School Libraries.
ROBINS & FOLGER, have received a supply of the publications of the New England Baptist Sabbath School Union, and of those published by the Massachusetts Sabbath School Society, which they sell at the same prices as they are furnished by the Agents of the Parent Societies in Boston to Sabbath Schools.
These Books, in addition to their large Miscellaneous Stock, they offer to such in this region as desire to replenish their Sabbath School Libraries.
N. B. None need subject themselves to the trouble and expense of a journey to Boston, or the expense of freight on the Books, when they can have them as above in as great variety, and as cheap as in Boston. June 12, 1840.

DR. G. R. PHELPS'
Compound Tomato Pills.
The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.
THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, costiveness, &c.
The following Letters are selected from the numerous testimonials of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.
From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.
Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.
Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past.—I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations. Your respectfully,
I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BISTON.
New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Jew.
Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia. Yours respectfully,
Avon, March 9, 1840. FRANK H. CASE.
SARATOGA SPRINGS, 5th July, 1839.
Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen, and I was unable to walk; my flesh rapidly wasted, and my appetite weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could have a week. However, with but little hope that they could benefit me, I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.
Gratefully, Yours, JOHN COLEMAN.
CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label signed G. R. Phelps, M. D.
For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37 1/2 cts.
Hartford, July 10, 1840. 3m17.

NOTICE.
THE Subscriber designs opening in a few days, in the new building opposite the Banks,
A BOOK AND STATIONERY STORE.
Besides keeping a general supply of School, Theological and Miscellaneous Books, he designs keeping on hand a full assortment of BAPTIST PUBLICATIONS. From the publishers of all such works he solicits an agency. As the denomination in this State have long felt the need of such an establishment, and as the subscriber has received encouragement from many brethren, to engage in this enterprise, he solicits from the denomination, and the public generally, their patronage. He hopes, by punctual attention to business, and a faithful discharge of his duties, to merit their confidence.
In connection with the Book Store, the subscriber will keep a supply of PIANO FORTES, from the best manufacturers in the Union; and also a supply of vocal and instrumental music. Particulars will be given at the opening of the Store.
References may be made to Elder J. B. Taylor, Elder J. B. Jeter, Wm. Sands, Editor Religious Herald, Jas. Sizer & Son, and A. Thomas, Richmond; W. & J. C. Crane, Baltimore; Rev. I. M. Allen, New York; Hon. Heman Lincoln, Gould, Kendall & Lincoln, William Crowell, Editor, and Wm. Nichols, Publisher, of the Christian Watchman, Boston.
A. S. MADDOX.
Richmond, July 16, 1840. 5w19

BOOKS.
THE subscribers, successors of Canfield & Robins, and Gurdon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.
Bibles: assorted from Quarto to 32 mo. in various bindings.
Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.
Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures.
Do. on the Psalms.
Pulver's Works.
Dwight's Theology.
John Bunyan's Works.
Paley's Works.
Clark's Discourses.
Burder's Village Sermons. Saurin's Sermons. Wayland's do. Jay's do. Payson's do.
Jay's Lectures.
Jay's Exercises.
Jay's Prayers.
John's Archeology.
Hug's Introduction.
Storr and Platt do.
Lowth's Isaiah. Lowth's Hebrew Poetry.
Mc Ewen on the Types.
Howe and Bates' Works.
Stewart on Romans and Hebrews.
Mc Knight on the Epistles.
Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.
Hodge on Romans.
Friedaux's Connexions. Shuckford's do. Newton on the Prophecies.
Knapp's Theology.
Dick's Works.
Dick's Theology.
Robert Hall's Works.
Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.
Mosheim's Church History. Milner's do. Jones' do.
Doddridge's Family Expositor.
Cottage Bibles.
Henry's and Scott's Expositions.
The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.
Paragraph Bible by Coit and Nourse.
Wesley's Works.
Henry's Daily Commentary.
Pleary Inspiration of the Scriptures, by Rev. S. Noble.
Bickersteth's Works.
Evidence of Christianity, by Alexander, Paley, Jenyns and Leslie.
Young man's Closet Companion.
Good's Better Covenant.
Cases of Conscience.
Olshausen on the Genuineness of the New Testament.
Philosophy of Benevolence, by Church.
Hannah Moore's Practical Piety. Do. on Prayer.
Philip's Guide.
Phineas's Lectures.
Physical Theory of another Life.
Harvey on Moral Agency.
Corner Stone, Way to do good, and Young Christian, by Abbot.
Wilberforce's Practical View.
Brownlee's Lights and Shadows.
Judd's Review of Stuart.
Cogswell's Manual of Theology.
Means and Ends.
Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.
Book of Common Prayer, various size and binding.
Select Family Sermons, by Bishop McIlvaine.
Campbell on the Four Gospels.
Tyndale's New Testament.
Life of Jeremy Taylor.
Holy Living and Dying, by do.
Child's Book of the Sabbath.
Dominion of Christ.
Symington on the Atonement.
Bunyan's Holy War.
Walk about Zion.
Suddard's Zion Pulpit.
Hill and Valley by Catharine Sinclair.
Drelnoncourt on Death.
Memoir of Rev. J. Vail.
Fragments by Dr. Spring.
Miller's Clerical Manners. Do. on the Christian Ministry.
Imitation of Christ, by Thos. a Kempis.
Greenfield's Greek Testament, &c. &c.
ROBINS & FOLGER.

New Goods.
OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French: Bombazines; Linen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; bat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purse, 17 cents; Mouslin de Lane Shawls, 25 cts.; Chalkey Handkerchiefs, 37 1/2 cents; do. Scarfs, 17 cents; 1/4 Broche Shawls, 1.50, &c. &c. Also Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by
A. F. ALPRESS,
May 8, 1840. 8

MITCHELL'S
School Geography and Atlas,
WITH OUTLINE MAPS.
THE study of Geography has been greatly improved, and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools.) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."
The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraven and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.
The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.
Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.
Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.
Hartford, Feb. 1840. 49

New Series of School Books.
PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 160 Main st., Hartford.
Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academics, "stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Goring, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.
SECOND—"THE READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.
THIRD—"PRIMARY READER," by John Hall, Esq. for younger classes.
This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.
Practical System of Arithmetic for the use of Schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample and approbation than this work has received from competent Teachers and Committees.
"OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY," intended to precede his larger work, with 8 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.
"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.
The above series of school books are sold by the publishers in Hartford—and by booksellers generally, both in and out of the State. Parents, Teachers and Committees are invited to examine these books.
To the above we append the following note just received.
Farmington, Ct., Plainville Soc., June 5, 1840, Messrs. Robins and Folger.
Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health.) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.
Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [March 27]
Connecticut Literary Institution.
THE FALL TERM of this Institution will commence on Wednesday, the 16th day of Sept. next. Southfield, Aug. 24th 1840. D. IVES, SECRETARY.
W. S. CRANE, DENTIST.
Exchange Buildings, North of State House.
REFERENCES—Messrs. E. & J. Farmley, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.
March 20. 1

HARTFORD
Fire Insurance Company.
Office north side of State-House Square, between the Hartford and Exchange Banks.
THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.
The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.
The following gentlemen are Directors of the Company.
Elihu Terry, Job Allen,
S. H. Huntington, George Putnam,
H. Huntington, Jr., Junius S. Morgan,
Albert Day, Ezra White, Jr.,
John D. Russ, ELIHALET TERRY, Pres't.
JAMES G. BOLLES, Sec'y.
March 23, 1839. (1)

ETNA
INSURANCE COMPANY.
Incorporated for the purpose of insuring against Loss and Damage by Fire only.
CAPITAL \$200,000.
SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.
The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.
The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.
THE DIRECTORS OF THE COMPANY ARE
Thomas K. Brace, Stephen Spencer,
James Belden, James Thomas,
Samuel Tudor, Elsie Peck,
Griffin Steadman, Daniel Burgess,
Henry Kilbourn, Ward Woodbridge,
Joseph Morgan, Joseph Church,
Elisha Dodd, Horatio Alden,
Jesse Savage, Ebenzer Seeley,
Joseph Pratt.
THOMAS K. BRACE, Pres't.
SIMON L. LOOMIS, Sec'y.
The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.
Hartford, March 30, 1838. (12)

BURR & WILLIAMS, PRINTERS.
BOOK & FANCY JOB PRINTING,
Neatly executed at the
SECRETARY OFFICE.
THIRD STORY, CORNER OF MAIN AND ASYLUM ST.
BOOKS,
PAMPHLETS,
CARDS,
LABELS,
HANDBILLS,
SHOW BILLS,
STAGE BILLS,
CHECKS,
CATALOGUES,
BLANKS, &c. &c.,
Will be done to order, at short notice, and on favorable terms.